

642 [130 cont.] *at the signal of their leader (Ndeni,*
648 "Taurike"; Taumako, "Taliken"), the natives took up arms
against the strangers and laying them aside, supplied the Spaniards
with food, in fact, even abandoned a village when Torres and
his people wanted to establish themselves there. Malope, the
friend of Mendana, enjoyed especially great esteem, and his
murder by Spanish soldiers was the signal for a general revolt.
The chief of Taumako, Tamay, interceded for four of his sub-
jects whom Quiros dragged off to use as interpreters. On his first
[554] formal visit, Malope, who was accompanied by two respected
natives, wore blue, yellow, and red feathers in his hair as a sign
of distinction. Tamay used his bow as a staff (1). Since that

1. Dalrymple, pp. 79, 81, 86 f.,
128. Then cf. Labillardière, p.
260.

642 time the importance of the chiefs seems to have diminished on
[178] Ndeni and to have entirely disappeared in parts of the island.
To be sure, Dillon and Coote mention chiefs; the former re-
[622] ports that as a rule each village has its chief, although some-
[639] times one rules over four or five villages. Lamo, the chief
[622] of the village visited by Dillon, seemed to enjoy some authority
among his subordinates. The occupants of the dance areas, of
whom Codrington speaks, are probably likewise chiefs (2). On

2. Dillon, pp. 299, 314. Coote, p.
159. Codrington, p. 333. Markham,
p. 145, mentions chiefs on Nukapu.

the other hand, Joest does not mention chiefs, nor are they
mentioned in the reports of natives translated by O'Ferrall, al-
though taboos are mentioned in them. D'Urville and Dillon
622 found the chief-system highly developed on Vanikoro, probably
as a result of the considerable Polynesian influence from Tikopia.
[171] Evidently a true chief's or prince's position in the Polynesian
[565] sense existed here. Gaimard lists quite a number of persons

/198 cont./

628 The cause is almost always the
[614] assault of a woman, which should be atoned for by the death of
the offender, but, after a great number of arrows have been shot
off, the matter is usually settled by the payment of a fine (3).

3. [Coombe, p. 180 (cf. also
OFerrall, section "Historical
Sketch") reports that when peace
is concluded the side that has had
the fewer losses must give the other
side the same number of boys as
their excess casualties, and these
boys must climb a tree, whereupon
they are shot.]

Most of the villages live in indolent peace with one another. It
is as a district, however, that the people regard themselves as a
unit and stand together in a fight with another district. Thus, in
1912 latent hostility had existed for many years between the
inhabitants of the east and west coasts of Graciosa Bay, and
communication between the two shores was almost completely
cut off.

411 As for weapons, I did not find the blowgun anywhere (4).

4. [Cf. Ethn., I, p. 132.]

but I did manage to acquire a few war clubs (Fig. 46) (5). They

5. [This must have been the kind of club
that Markham mentions for Nukapu, not
the dance club; this is probably also the
kind of club with which Bishop Patteson
was slain on Nukapu, both of which facts
should be mentioned in connection with
Ethn., I, p. 132. In mission circles the
impression seems to be that Patteson was
killed with a bark-cloth beater (OFerrall,
section "Historical Sketch"; Coombe,